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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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THE EAST IS WEST

Plain Words

IT IS BECOMING necessary to ask, why did the United Nations intervene in Korea? The answer is that they had in view not only what was happening in the East but what was likely to happen in the West. If aggression was successful in the East, even if only in a limited and relatively unimportant manner, it was likely to be attempted in the West. The defence of Southern Korea was in fact a defence of Europe. It said in effect to the Russians—for the Northern Koreans would not have moved without the support or connivance of the Russians—there is a point at which the United Nations will fight. That point is to be found at any frontier at which you attempt to upset by force the present *status quo*.

There was no other answer that the United Nations could give. It was fortunate that they gave it. For if the Northern Koreans had over-run South Korea the present position would have been much worse. There would have been confusion and hesitancy among the Western nations; there would have been division and bitterness; Russia would have been absent from the United Nations Organisation and would have attempted to squeeze every possible advantage out of the weakness of those opposed to her.

The writing is now plain for the Kremlin to read. Any aggression in Europe will bring the gravest consequences upon everybody. For if the Western nations are stirred into armed activity over aggression in Korea, what is likely to follow an attack, say, on Western Germany? The writing, of course, is grim, but the world is a safer place for such plain words. Russia knows full well that the Western Nations cannot attack her; she can have no fear on that score; she knows now without doubt the consequences of any armed action, or any support of it, on her part. Nothing whatever has been lost by clarity on that point. Open aggression by Russia would lead to world war in any case; it is just as well to have the situation plainly described before it is created.

Direction by a Philosophy

It must be assumed that the men of the Kremlin do not desire world war. It must be assumed that they are not criminal lunatics. As far as is known there are no Hitlers among them. The second world war was caused by the caprice of a neurotic who cashed in on the neurosis of a nation. It is unlikely that a third world war would be caused in a similar manner. That is something gained anyway. The Russian leaders are directed by a consciously thought out philosophy which professes to desire the good of mankind. Many evils, of course, can lie behind the philosophy—they lie in abundance behind other altruistic visions of the world's good—but at least it claims to be directed by principle and not by the individual caprice and vain glory of a neurotic. Within and behind the principle there can be hidden personalities and actions that are fantastic and cruel to the West. But that is the mark of all dictatorships; it is the mark of their doom; men either claw their way to the top in political power or are placed there by the relative free choice of a free people. The men who are on top in Russia, no matter how they got there, claim to be directed by principle. That is much to be preferred to the intuitions of a "heaven-sent" genius.

The Past Five Years

It may be noted that almost at any time during the past five years theoretically Russia could have over-run Europe. It is not to be supposed that the Russian leaders lacked the desire to do so. Their philosophy told them they ought to do so if the occasion and the means were appropriate. It must be supposed that the conditions were regarded as inappropriate. Then, if so during the past five years, there is no reason to assume that from the Russian leaders' point of view conditions have improved. Communism as a force is declining in Europe. Western Europe has made a remarkable economic recovery during the past two or three years. No one knows the kind of recovery that has taken place behind the iron curtain, but it is unlikely to be more effective than in the West. Certainly economic conditions have not changed in favour of Russia during the past five years. If principle dictated peace to Moscow since 1945 it is likely to go on doing so—on one condition. That the free democratic nations do everything possible for their defence. The prospect before them in terms of security is not worse than the experiences lived through since the war. With calm judgment and with the elimination of every kind of neurotic hate, and the temptation to base action on a "holier than thou" attitude, they may yet bring themselves and others to a stable condition of peace. Time is on the side of the West provided time is used with skill and unruffled care.

Decisions on Korea

The immediate decisions to be made about Korea are momentous but they are clear enough. All that the United Nations desire in Korea is that the Koreans should decide their own destiny without outside interference. There is no reason why this principle should be departed from. A United Nations' commission—upon which in all common sense China should be represented—could ensure that the Koreans should be a free nation, or if not a nation then a free people. There is no reason in principle or in safety why the United Nations' troops should withdraw until this purpose has been achieved. It is probable that public opinion has panicked too soon over the military reverse near the Manchurian border. If tanks and mobile forces go into mountainous country, under conditions which enable one man on his feet with a rifle to be equal with a man on wheels behind a gun, then presumably difficulties are to be expected. Much can be written about the "hordes" of Chinese, but presumably military science, under certain conditions and with the means, can deal effectively with "hordes". In any case there can be no "appeasement" in the bad sense of the writing off of Asia completely in favour of the West. A settlement imposed upon the United Nations by force would be no settlement at all. Force could be as well applied in other parts of Asia by

China or Russia as in Korea. And its application would mean a long series of crises until they could be endured no longer. There is no alternative before the United Nations, either peace by negotiation with the rule of law upheld, or persistence in action until this is attained.

"NO MAN IS AN ISLAND"

By STEPHEN H. FRITCHMAN

(Minister, First Unitarian Church, Los Angeles, America)

A GREAT American citizen, Ambassador John Winant, once used the striking phrase "The right of the people to know". Failure to let the people know is a failure of faith in the people. This is a failure, we as religious liberals, cannot afford to make. The Bible made this conviction unmistakably clear when it said in Ephesians: "Speak every man truth with his neighbour, for we are members one of another". This sense of being members one of another is what John Donne meant by the great words "No man is an island entire in itself".

Ours is a Unitarian church, one long devoted to tolerance of people and ideas sincerely spoken. By such definition it opens its doors to all men to listen to ideas, facts and opinions. This is a part of the spiritual process of growing up. It is still terribly difficult for some people to do. The temptation is great at times to take short cuts and decide that the unpopular proposal be dismissed without a hearing, or the irritating voice be silenced, or the sharp word of rebuke for mistakes made be thrown out of court—but there is no spiritual health in these short cuts.

The one criterion we should maintain this coming year, as in past years, is this: Am I maintaining my moral and intellectual honesty? Am I able as a mature religious person to admit error, correct judgments, assert my clearly developed convictions? Am I supporting the moral values I have achieved over the years? Am I seeking diligently to disabuse my mind of inflamed bias in discussing matters of great importance, matters that affect the future of mankind? I may say this is no easy counsel of perfection. It takes all of the poise and strength of soul I possess to remain quiet when some radio parson tells me there is no salvation save by the blood atonement or by the acceptance of the doctrine of the assumption of the Virgin. I am far from certain of the swiftest way to salvation. There are many ways, as I know, having read the lives of Buddha and Confucius, the teachings of Guru Nanak, the precepts of Jesus, and essays of Montaigne, and the diaries of Emerson. I shall be eternally grateful, when I draw my last breath, if I have found even a few satisfactory clues. I am certain that my fellow men, if not an all-scrutinising Diety, will measure me, and you too, by our efforts at maturity and generosity of spirit rather than by our pompous protestations. G. K. Chesterton spoke once of the people "who carefully avoid supporting their precepts with examples". My greatest fear is that I shall be found in their company, for it is legion.

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I WOULD remind those unfamiliar with the story of Christianity that it has been a zigzag course of honour and dishonour. It ought to brace our hearts to see the pit from which we were digged. Bishops Cranmer and Ridley in Queen Elizabeth's England 350 years ago were burned as heretics, yet they themselves had cruelly persecuted the semi-Unitarian Anabaptists. Lecky in his famous history of Rationalism in Europe reminds us that the Helvetic, Scottish and Saxon confessions all gave civil magistrates the right to punish heresy. We who have too often castigated the Dominicans and Spanish Inquisitors for Catholic intolerance should remember these Protestant sinners against intolerance. All bigotry that fears the free thought in performing its cleansing work is ugly and inhuman, a barbarian throw back.

If we believe no man is an island, that we stand or fall as related planetary peoples today, and can save nothing spiritually good for ourselves that we deny to others, we shall have the base for our year's work. Every programme, every address on Sundays, every meeting of an organisation of a church will have a compass to guide it. Our allegiance is to a united world and this will, I believe, prove to be the highest patriotism and loyalty when the record is written.

Some may say, why go to church in days like these? I would reply, because we all need the refreshment that comes by discovering the resources of sanity, honesty and realistic facing of life.

Ministers are alarmed at a mental climate that penalises reflection, honest meditation on life's goals. No man is an island . . . all people are living in the same world. We are in a world built by science, implemented by industry, equipped with unmatched tools of communication . . . we can cast our voices around the earth in seconds and meet in person citizens of any nation in a matter of hours. Yet we seriously consider actions unworthy of savages and primitive peoples. This is the road to madness and destruction. And it need not be.

Alfred Whitehead, the British philosopher, has stated with dignity and clarity the task before us. I believe him to be profoundly right when he says: "Mankind is now in one of its rare moods of shifting its outlook. The mere compulsion of tradition has lost its force. It is our business, philosophers, students and practical men, to recreate and re-enact a vision of the world, including those elements of reverence and order without which society lapses into riot, and penetrated through and through with unflinching rationality". Let us cherish each other. Let us be critical of ourselves and honest about our failures, but above all let us confess our need one for another, our respect for and joy in each other. We all have a part to play as Unitarians and World Citizens.

Your resources and mine are not of any single day in history. We feel our human solidarity as millions lift their hearts in a tremendous prayer for wisdom and peace, in Asia and Europe, in Africa and the Americas. It can be done. We need not place fear on the throne.

THE FALL OF MAN

By Alice Wood

WHEN MAN had eaten of the fruit of the tree of the knowledge of good and evil, he was driven forth from the Garden and forced to gain a livelihood by the sweat of his brow. So runs the mythical account of the development of humanity to the level of moral awareness.

There have been traces in all civilised groups of this harking back to an earlier phase of history which is conjured up before the nostalgic imagination as a time when life was easy, simple, gracious and harmonious, an age of gold. Man is always seeking for added knowledge and then feeling oppressed by the new knowledge which he has gained.

In the last brief span of about 300 years there has been the acquisition of a new instrument for gaining knowledge. With the development of the scientific method man has again, so to speak, partaken of the forbidden fruit and brought upon himself the oppressive burden of working out his new mode of life; a life in which physical toil is somewhat reduced, but the labour of the spirit must be unremitting if he is not to be altogether overwhelmed by circumstances. In addition to his knowledge of the distinction between good and evil he has now had to assume the responsibility of more efficacious methods of distinguishing the true from the false; and once again behind him stand the Cherubim and the flaming sword which turns every way barring his re-entry to the peace of Paradise. Adam is faced again with the necessity to build up a new life without the help of precedent; and everywhere the earth brings forth thorns and thistles. A part of the present day confusion of thinking is due to the fact that many individuals refuse to keep in the forefront of consciousness the truth concerning the revolution of thought which has occurred. The intellectual quest for reality is bound up in the individual mind with an emotional urge; and just because of the urgency of this emotion men and women tend to be content with a quick and easy solution. The quickest way to mental peace seems to be to turn from the parched soil and the thorns and thistles of modern scientific thought, and return to the genial comfort and support of traditional Christianity. But this is not a real alternative; it is not in fact possible to live by medieval or even Reformation thought. Those who attempt it are turning to the Cherubim and the flaming sword, but there can be no true reversion to the state of intellectual innocence.

Therein lies the weakness of the present Christian position. Faith cannot be assumed merely out of loyalty to an ideal. Faith is genuine and unquestioning belief. It is of no avail to ask ourselves what *ought* we to believe in order to put the world to rights. If it is faith we seek, we can only ask ourselves what *do* we believe; what is it reasonable to believe? The answer even to this question is not easy, but it is the only question which, when answered, will give us a basis for faith and unity.

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WE AGREE with the exponents of orthodox Christianity that what is urgently needed is a self-surrender to the æsthetic and moral elements in our tradition. But one circumstance which blocks the way to such a surrender is insistence on Christian dogma. To the young man, trained in scientific, objective method, acceptance of Christian beliefs can only be a partial surrender of the self. To subscribe to a faith for which there is inadequate evidence is repugnant to the highest element in the scientifically trained personality, that is to the rational element. It cannot be a total surrender, but only a surrender with certain important reservations.

Speakers in Unitarian pulpits sometimes deplore the secular character of the present age, and the declining influence of Christianity. But surely if our age is a secular one then the only religion which can have a genuine and moving appeal on a wide scale to the rising generation is a secular religion. Anything else is based on fundamental unreality.

There is, of course, a grave risk in throwing overboard the support of those beliefs on which we have relied, and on which we were nurtured. But the risk, we may be sure, is only to a small minority. The cause of Christianity, for better or worse, will without doubt be upheld by the orthodox of the Catholic and Fundamentalist groups. Let us remember that it has ever been the function of nonconformists to shed traditional dogmas and pioneer new fields.

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UNITARIANS may perhaps persuade themselves that they are free from dogmas. But this is hardly the case. In a world where the scientific approach to knowledge predominates, views about ultimate verities must be tentative, fluctuating, ill-defined. Therefore if in defiance of this scientific atmosphere we decide to stand up boldly for the ideal of God or of immortality or of freewill without discovering these afresh from first principles, we are in effect upholding superstition and dogma.

The reader would probably allow that there is a great deal of truth in the saying that man creates God in his own image. This is a most important concept, for it is only when we are clearly in possession of its significance that we come to realise that the twentieth century has as yet failed to create the god of its own image after which it strives.

It may be that in doing away with our outworn image of God we shall for the present have to be contented with a very shadowy conception of reality. Faith and courage are needed. But if the inner striving which we call religion is not to conflict with the scientific way of thinking, then religion must sacrifice its love of well-defined certainties and embrace the scientific outlook. This was described by J. Z. Young in the first of the current Reith lectures. "One of the characteristics of scientists and their work", he asserted, "is a certain confusion, almost a muddle. A scientist loves discussion, but does not think always with complete, consistent schemes, such as are used by philosophers, lawyers or clergymen."

Such an attitude assumed towards the most precious experiences of our inner life is in itself a religious conversion. it is the abandonment of a narrow, personal outlook in exchange for an objective and universal standpoint. Religion, however, is not concerned only with objective truth about nature; its main preoccupation is ethical living. But the good life can perhaps be best summed up as living in a spirit of social responsibility; and it may well be that we can render the greatest social service if our devotions aim continually at deepening in ourselves the "sense of our age". There are many studies of contemporary philosophy awaiting our patient efforts; it is not necessary to turn back in alarm to a former age. For any former age had doubts and problems of its own, and can only in our imagination be an age of gold.

"PRAYER . . . A DEVOTIONAL ADDRESS"

By The Hon. Mrs. de Beaumont

(*Delivered at the Fellowship Gathering of the World Congress of Faiths, Held at Cheshunt College, Cambridge, September* 15-18, 1950)

IN APPROACHING the vast subject of prayer, we turn for guidance to the religious souls who, here and there, along the chequered path of human development, stand out as torch-bearers. To those in whom the Spirit has shone in the constant, upward trend towards ever deeper union and communion with the Source of all things.

How true it is that "the birthplace of Religious feeling is in the solitude of the soul. . . . On the desolate peak of Sinai, Moses saw God. . . . Under the Bodhi tree on a hilltop, Buddha found enlightenment. . . . It was in the wilderness of Judea, in the stillness of prayer and meditation, that Christ prepared himself for his mission to mankind. . . . From the earliest times there have been men, both within and without the Christian Church, who have shut their ears to the babble of warring Creeds, and, in the solitude of meditation, and in the unfathomable depths of the soul, have found the Truth they sought."—(Kenneth Walker, *Diagnosis of Man.*)

During the sessions at this gathering, we have been concerned with the trends in modern religious thought. Among them is the trend towards Contemplative Meditation and Prayer which have been shown to us as the highest form of communion with God so far attained by man.

The founder of the World Congress of Faiths, Sir Francis Younghusband, would deeply have welcomed this trend for in his book *The Gleam*, he says, "Only by abundance of prayer, by incessant inward communion are we able to reach God". And again, "Prayer is the means of placing ourselves in line with the inmost intention of God, and is the highest and intensest form of activity of which we are capable".

"Prayer is the soul's sincere desire." The words of this hymn appear to be true in all the aspects of prayer throughout history. Primitive man's "sincere desire" sprang from the dread he experienced in the presence of the forces which surrounded him. By invocation and by sacrifice he sought to propitiate them. Through his gradual spiritual development, man has attained to increasing awareness of the Reality in which he lives. In *Vital Religion* Sir Francis says, "From time to time there arises some religious genius who has known what it is to have direct and intimate experience of the inmost working of the Universe; what it is to be in line and in tune with the Creative Spirit who is operating through them all their lives. . . . And these religious leaders, whether they be Jewish or Hindu, Buddhist, Christian or Muslim, have all proclaimed the oneness of each with his fellows and the oneness of all with God". . . . The "sincere desire" which began in fear has become transmuted into direct and intimate communion with the Universal, Creative Spirit.

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If, as I take it, we are agreed that this is the highest conception of man's religious attitude, we come to realise that before we can hope for a glimpse of the Mount of Vision, our hearts and minds must be disciplined. We must learn to control the flow of impressions and thoughts which so often career through the untutored mind when we seek to concentrate on spiritual things. In *Vital Religion* we read, "In your own room or in commune with Nature, learn to be yourself. Learn to pray. Learn how to create a secret sanctuary of the soul where you can collect your self together. A far-down withdrawing place, deep in your inner self, where you can plumb the unfathomable depths. Then, summon up from that inexhaustible reservoir the unguessed Power of the Divine which is within you." This, of course, is what is meant by Contemplative Meditation and Prayer, the individual approach to God in the sanctuary of the heart wherein, through the regenerative power of communion, the ego-centric life is gradually transformed into the self-surrendered, joyous life of the constant servant of the Divine Will.

If we believe that man's highest destiny is to become consciously at one with the Spirit of the Universe, to bring

to fruition in his mind and heart the ideal good which is progressively revealed to him we must seek the sure way to follow "The Gleam" which, from a flicker of desire in the awakening soul, can grow into a blaze of holy light. We must seek to focus a vivifying way of prayer which inspires and guides in the duties, the sorrows and the joys of life. More and more we recognise the trend in religious thought towards Contemplative Prayer as the opening door between us and the Spirit which "waits to bless".

In *Modern Mystics* Sir Francis says, "Even if no technical training be available, there are certain obvious steps which all who seek to obtain experience of the Universal Spirit may take. All might set their affections on things above. All might set their whole hearts on approaching nearer and nearer to perfection. . . . All might school and discipline their powers of attention. All might spend some portion of their time in deliberately focusing their whole selves upon the highest perfection—praying to God as it is usually called—putting their whole heart into whatever they do, but first putting the Holy Spirit into their heart." "The experience of the fundamental realities of existence gained in meditation is life itself . . . the very essence of life."

The very essence of life wherein the Spirit breathes in tune and in harmony with the rhythm of eternal goodness, truth and beauty. Is not that the ultimate revelation given in the teachings of all the great religious seers, and, for us Christians, found supremely in the life, teaching and example of our beloved Lord and Master, Jesus Christ?

The deep spiritual impulse which brought the World Congress of Faiths into being still calls insistently to us. May we go forth strengthened in our determination to make the Congress a living centre of spiritual fellowship—national and international—and may we have an ever-clearer realisation of our responsibilities as members. For does not the real hope in our work for the coming of the Kingdom rest upon the power of Prayer, upon the sincerity of our self-dedication and self-surrender to the Divine Will?

LIGHT AND SHADE

The Story of an old Chapel

(The following extract is taken from a booklet printed in September of this year celebrating the 150th Anniversary of the Sunday School, of the Old Chapel, Dukinfield, Cheshire. The booklet, an excellent production, is written by Mr. John Edward Hickey. Our ancestors had their difficulties, and overcame them, as the following extract shows.)

DUKINFIELD was in 1800 a very scattered township, mainly agricultural. . . . The population at the beginning of the 19th century was 2,500. Agriculture was the main occupation. Dukinfield was a noted market gardening centre and its produce was daily conveyed to Manchester. A little forestry was also carried on, with a subsidiary trade, that of cooperage. In early days wool and linen were manufactured, but towards the end of the 18th century the cotton industry was introduced. At first, spinning and weaving were by hand, and were carried on in the farms and workers' dwellings. The first mills were worked by water-power, but from 1800 onward steam-power was substituted. The Astley family opened up coal-pits, iron and clay were extensively worked, and among minor occupations, hatting, tallow-candle making, tanning and bleaching were important. The conditions of the labouring classes at this time were deplorable. The cottages of the workers were mostly unfit for human dwelling and sanitation was unknown. Wages were low, hours were long. Only a fraction of the mass of the people could read or write, and books were dear. There were no schools save for the fortunate few. Children went to work at a very early age, even at five or six, and they would be engaged for ten or twelve hours a day in the fields, mines or workshops.

It was in order to effect some amelioration in the state of village life, and more particularly with the intention of bringing brightness and hope into the lives of the children, that the Minister of the Old Chapel, the Rev. James Hawkes, decided to establish a Sunday School. Mr. Hawkes was born in Buckingham in 1771, and when twenty-one, he entered the Academy at Northampton, where for five years he studied under the kindly care of the Rev. John Horsey, a man remembered for his benevolent sympathies. His first charge was with a small society of liberal Dissenters at Congleton, but in a short time he removed to Manchester and became a classical master at a school there, and on Sundays preached to various congregations in the district. At that time the pulpit of the Dukinfield Old Chapel became vacant and in June, 1800, he was chosen as the minister. He found the affairs of the Chapel in a neglected state. The congregation had in the last fifty years dwindled from 793 to 87 with a very irregular attendance. A young man, fired with enthusiasm, he decided to revive the prosperity of the grand old chapel, and he resolved to start with the children, most of whom when not working were left to roam about the lanes and fields for want of proper care and attention.

Commencing on Sunday, August 10, 1800, he devoted the morning service to a Sunday School, and his congregation willingly agreed to have their Divine Worship in the afternoon. The project was a success from the beginning, and in a very short time a house was taken in Old Road near the Moravian Chapel. A few years later a larger room or "garret" was rented on the top floor of a house in the Half Moon, where hand-weaving had formerly been carried on, and classes were held here both morning and afternoon. So successful was the school that within a short time the room proved too small for its purpose, and a larger building became necessary. To this end the children subscribed a half-penny per week, which with the donations of the teachers, soon amounted to £70. A "Charity" Sermon on behalf of the school was preached at the Chapel by Dr. Barnes, of Manchester, on August 24, 1800, and every year since then the "School Sermons" have been a valuable source of income.

BOOK REVIEWS

SOCIAL HISTORY

THE second volume of G. M. Trevelyan's *Illustrated English Social History* (Longmans, 18s.), deals with the "Age of Shakespeare and the Stuart Period". It displays Professor Trevelyan's own manner in humanising the past and bringing it into vivid relationship with the present. Mrs. Ruth C. Wright has chosen the illustrative material, mostly taken from the era, and this gives additional clarity to the beautifully written text. In this handsome book history is turned into life.

Dr. A. L. Drummond, whose volume the *Story of American Protestantism* was recently reviewed in these columns has essayed a new approach to religious and social history in *The Churches in English Fiction* (Edgar Backhus, Leicester, 12s. 6d.). Through much fiction from the days of the Regency to modern times he portrays what may be described as the inside story of denominational religious life. His somewhat episodic treatment is relieved by his own pungent comments and catholic insight. He can convey much in a phrase . . . "the English laity were persuaded that pointed arches were specifically Christian. . . . Even the Unitarians began to build Gothic chancels". And his quotation from an American novel is indicative of affectionate insight into the ways of "Dissenters".

"His bereaved congregation immediately began pulling candidates on and off, like new boots, on trial. Some pinched in tender places; some were too late; some were square-toed; some were too thin, and wouldn't last—in short they couldn't possibly find a fit."

The extraordinary change in popular literary taste that can take place in a generation is amusingly illustrated in Mr. Alan Walbank's *Queens of the Circulating Library* (Evans, 12s. 6d.). Mr. Walbank quotes extensively, and provides a number of amusing illustrations from nine leading lady novelists of the Victorian era—from Charlotte Yonge to Marie Corelli. Popular fiction is stranger than life, and why it should be, and why it should so quickly and entertainingly date, are a couple of serious questions left over from an unusual and pleasant book. *F. L. G.*

Poole.—A very successful Annual Bazaar was held in the New Church Hall, on Saturday, November 25. Proceedings were opened by the Mayor of Poole. Mr. R. C. Bolton, the President of the Southern Unitarian Association, deputised for Alderman H. S. Carter (Chairman), who was also on the platform. Prayers were offered by the Rector of Poole. A record sum of over £105 was realised.

NEWS AND VIEWS

THE OCTOBER issue of the *Transactions of the Unitarian Historical Society* is full of interest. The "Transactions" should be more widely known. The Editor is Dr. H. McLachlan, and it is published by the Lindsey Press, 14 Gordon Square. The Rev. James Mason Bass contributes an article on a diary kept by his mother's grandfather, a member of the Preston congregation. The following extracts will, no doubt, stir responsive feelings in a number of congregations, a hundred and twenty-two years after.

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1828, "Sunday, May 25th . . . to-day is the last day Mr. Bennett preaches for us, he was engaged for six months after Mr. Cree left and the time is up—I for my own part could have wished for Mr. Bennett to have stoped with us at Preston, but some of the Congregation are unfavourable to him—for myself I had made up my mind not to interfere as my time at Preston will be but short wether I live or die—I wish the Preston people may get a minister more usefull than Mr. Bennett but I am afraid it will not be the case—some of them want a young man of spirit and tallent—but what young man of talent and spirit will come to about 80£ a year."

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"Sunday, July 20th I stoped at home all day as their is no service at our Chapel yet, and when their will be I do not know, neither do I know what our great folks are doing, neither getting supplies nor a regular minister I am afraid it will do great injury to have the Chapels so long shut up. I have often said I would not interfere in anything concerning the Chapel, as my time at Preston will be very short wether I live or die." (He intended to return to Prestwich in May, 1830, but did not live to do so.)

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"Sunday, Sept. 14th I did not go to Chapel to-day as we have no service—we have got no fixed minister yet at Preston—we have had a young man preaching for us 5 Sundays, but his time with us is expired, and when and from were we must have a minister I do not know—I believe we could have Mr. Brettell if we could muster a salary of 120£ a year, but I do not know how that is to be done."

WE INVITE YOUR CO-OPERATION

EARLY in the New Year we shall begin a new series of articles on the heritage of the Unitarian and Free Christian Churches.

We wish to tell our readers something of the life story of our older churches and chapels. Congregations can help us to do so. Send us a photograph, suitable for publication, of your church, and ask one of your number to write a brief history of not more than 500 words about it.

The Unitarian and Free Christian churches have a noble heritage. Tell others about it.

Send your photographs and written accounts to the Editor, THE INQUIRER, 14 Gordon Square, London, W.C.1.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

JAMES MARTINEAU

SIR,—Will you allow me to second Mr. Basil Viney's plea for a wider reading of Martineau's major works. I have recently been rereading them, and I can say emphatically that, so far as I know, British philosophy has produced nothing of equal value for indicating the fundamental truths of religion. Critics may pick holes in it here and there—alas I have done so myself—but the main structure is built on the rock and stands firm—majestically firm.—Yours,

Oxford. *L. P. Jacks.*

IS IT ANTI-CHRIST?

SIR,—Is it not time the question was put bluntly: "What relation *is* there between the hell created in Korea by U.N. intervention (with all that has followed) and Righteousness, Peace, Love, Christ or God?" I suggest that not Christ but Anti-Christ is the most appropriate name for this devastating attempt to stamp out violence by violence and evil by evil; an attempt which bids fair to precipitate into action the massive content of hate and violence inherent in the modern civilized state and the categories of existing states, West and East together.

What has happened to the unhappy Koreans surely discredits the whole method of "peace by armed force". A ghastly story! I ask what is the good, and where is "goodness" in this display of devilry brought about by well-meaning but deluded men? Frankly I do not see that the U.N. version of "peace" is any better in practice than the Communist version of peace. Both end in "making a desert".

And if the method is discredited? If legalistic definitions of "aggression" are made to look foolish (as they always were) by the fact that Western Civilisation as such, with its component industrialised and militarised states, is the most powerful aggressive instrument the world has known, what then?

Is there not, after all, a Christian method? A method deriving from the Cross of Christ and not from the sword of Cæsar, even a world-Cæsar?

Anti-Christ can only lead us into another world war. That, presumably, is his task and delight. Christ, unadulterated by the poison of State politics and a spiritual will-to-power deeply based in the aggressive instincts, might conceivably steer mankind clear of it, though not exempting us from sacrificial suffering. But are we capable, at the eleventh hour, of the mighty spiritual revolution required? Is it too late? Are the nations just Gadarene swine unconscious of the devils that have entered into them and are now determining their fate?—Yours,

Mill Hill, London. *Robert M. Entwistle.*

ON RECOGNISING EVILS

SIR,—You say, "The Strategy of Religion should be what it ought always to be: it should recognise evils when it sees them", but you give no indication as to how we should combat evils when seen but only say what we should not do.

There has been a cold war between Nations for years with regard to trade and for 50 years it has been recognised by many that cold wars lead on to hot ones. Have the various religions realised the evil of cold wars?

You quote from the translations of the document of 1559 of Erasmus, "so long as your brothers cannot enjoy the fruit of their labours, you will go so far as to prefer being deprived yourself". As long as these conditions remain wars will occur.—Yours.

Sun-Ray Hotel, Weymouth. *J. S. Harding.*

CHRISTMAS APPEALS

SIR,—At this time of the year, you are usually good enough to allow me to make a brief appeal on behalf of Blackfriars Mission and Stamford Street Chapel, and I now venture once again, to solicit the help of your readers. In so doing, I will not attempt to say anything original. I merely seek to remind our friends and well-wishers that we still like to do something special for the children and old folks at Christmas time, and donations for this purpose are always more than welcome.

No doubt our old friends will be as ready as ever to help—but may I express the hope that this year we shall find some new friends as well?

All donations, however small, will be gratefully acknowledged, and should be addressed to me, c/o 51 Stamford Street, London, S.E.1.—Yours,

(*Rev.*) *Arthur J. Long* (*Minister*).

SIR,—May I be permitted to make my annual appeal on behalf of the Bell Street Mission? The London Domestic Mission Society now has only this *one* Mission, and it is hoped that help may be forthcoming so that our philanthropic services may be continued in this part of London. Being in daily contact with many who live in such drab conditions, I know the pleasure that can be given by extra comfort or Christmas cheer. Help is therefore solicited in order that we may make it a Happy Christmas and a Bright New Year for our old folk and the children of the Mission. Donations, gifts of toys, clothing, etc., will be gratefully acknowledged by Councillor the Rev. Walter M. Long, 28 Bell Street, London, N.W.1.—Yours,

Walter M. Long.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

The Rev. Basil Viney wishes us to state that the quotations used last week in his article on Martineau were taken from Estlin Carpenter's *James Martineau*.

Liverpool District Lay Preachers' Union.—A meeting of the Union was held on Saturday afternoon, November 25, in the Exchange Station Hotel, Mr. David Paterson presiding. Rev. L. A. Garrard opened the proceedings with prayer, and the Rev. A. H. Birtles (Southport), Hon. Secretary, who was invested with full Secretarial duties, announced that the Union had fulfilled 97 engagements during the year. The Chairman, who is also acting Hon. Treasurer, stated the financial position of the Union showed a considerable credit balance, whereupon the meeting voted a grant of £15 to the funds of the Liverpool District Missionary Association. Rev. Duncan P. Stewart expressed, on behalf of the Ministers, appreciation of the lay preachers' services, and suggested means of improving their status. Other denominations were much more exacting in their demands regarding the competence of their lay preachers, and he suggested that in addition to an acceptable pulpit manner, preachers should give evidence of definite, systematic study of the Bible, and an indication that they were acquainted with the Unitarian standpoint. He suggested a probationary period for the lay preachers, with

courses of study, either under the national scheme, or a local scheme to be formulated. It was desirable to increase the number of lay preachers, but the increase would not be of value if membership of the Union were made too easy.

The meeting gave general approval to Mr. Stewart's suggestions, and it was agreed to circularise members of the Union in order to obtain their views regarding the undertaking of systematic courses of study.

Women's League: North-East Lancashire District.—The Quarterly Meeting was held at Rawtenstall, on Saturday, November 18. The Afternoon Service in the church was conducted by Mrs. Scaife, of Rawtenstall, who spoke on Women's place in the Church. It was a very homely and interesting address and made members feel how much more could be done with very little effort. Following the Business Meeting a Social Evening was spent in games, readings, and a short sketch by Rawtenstall branch.

Coventry.—The third (and very successful) Annual Sale of Work, towards the cost of the new Manse, was held on Saturday, December 2. All the sections of the church had made preparatory "efforts" of various kinds (Men's Suppers, Children's Concert, Women's League Whist, Dance, Youth Social), and there were many and valuable donations. On the day, the Sewing Stall, in charge of Mrs. Nelson and Mrs. Brown, easily scored the heaviest with a total of £103. The effort was "capped" very handsomely by the cancellation of a loan of £100 by the opener, Mr. Oscar Grunau. Mr. Irwin Evans, Secretary to the Trustees, was in the Chair. Total receipts will amount to about £335 this year, making a total of some £910 towards the purchase price of £2000, since 1948.

Doncaster.—November has been a month of great church activity, including an "Animal Welfare Service", supported by local organisations; "Remembrance Service"; "Shaw Memorial Service", attended by Shavians, drama students and others; "Town Sports Service", at which the Mayor, Mayoress, Alderman, Councillors, Doncaster Rovers directors and players and local sports bodies of every kind made up the very large congregation, while the Lessons were read by two prominent sportsmen; finally Church Anniversary Services. Scholars participating in the District Sunday School Festival of Arts and Crafts won five first, nine second and six third class certificates. The Annual Sale of Work, held on November 25, realised the record sum of £217.

Dundee.—The congregation have been celebrating our 80th Anniversary. A social gathering was held on Saturday, November 25, when the Minister was presented with a new robe, the work of Mrs. Phillip, who is at present visiting Dundee from New Zealand. The presentation was made by Mrs. McIntosh, senior. Speakers were Rev. John Maguiley and Rev. John Dick (Congregationalists) and Rev. John Kielty. Mr. Kielty conducted the Service on Sunday, his subject being "The Religious Challenge of To-day".

Gloucester.—At the close of Service on November 26, the Minister, Rev. B. L. Golland, was presented with a cheque and book token on behalf of the congregation.

Mr. C. J. Collis, Chairman, in making the presentation voiced the feelings of the congregation, but agreed that we could not hope to keep a young man in a small Chapel like Gloucester when so many of our larger congregations were crying out for such as he.

The Chairman also spoke of Mrs. Golland's abilities and her work for the Chapel, and he wished them both every success at Hamilton Road, Liverpool.

In reply, Mr. Golland warmly thanked the members for their gift, and said that his successor, whoever the choice fell upon, would be a lucky man, as both he and Mrs. Golland had been extremely happy in Gloucester.

Liverpool: Toxteth.—On Sunday, November 30, 1618, Richard Mather preached his first sermon in the brand new chapel just built for him at Toxteth Park. At the Evening Service 332 years later the children of the Ancient Chapel of Toxteth presented "The Richard Mather Story", written for them by Mr. Gaunard. The play ranged from the young Richard being asked at the age of 16 to become the schoolmaster to the children of the Puritan settlers, through his call from Oxford to become their minister and "to instruct not so much the children as themselves in the things of God", to his ordination at Chester, his suspension for refusing to wear a surplice, his journey to America and to the visit of his friends inviting him to return.

The acting, costumes and the unaccompanied singing in the intervals by the choir of the metrical psalms that the Puritans used all made a most memorable evening.

Not only the young people but their elders came away with a new appreciation of their heritage and a deeper knowledge of the sacrifice that had bought their freedom.

Leeds: Hunslet Unitarian Church.—On November 18 a successful Christmas Fair was held in the schoolroom, as a result of which the funds of the church will benefit by about £300.

The appearance of the schoolroom reflected great credit upon the workers of the church, the success of the effort having been assured by the zealous help of every section and society of the church and Sunday school.

Rotherham.—A Sale of Work was opened by Mr. S. E. Dudley on Saturday, November 25. The proceeds, in aid of the Manse decoration fund, realised over £300. This is the third event of this type held in under 12 months and the total amount raised is £930.

Rochdale.—A year's steady work by the various societies connected with the church, and by the Sunday School classes, culminated most successfully with the "Annual Effort" which was held in the school on Saturday, November 25. The opening ceremony was performed by the Primary Scholars in an entertaining manner. Brisk trade was done at the well-filled stalls and more than 500 teas were served. In the evening an entertainment was provided by a number of the younger members of the church and was attended by a crowded audience. The amount realised was over £325.

Wallasey: The Memorial Church.—A successful Sale of Work took place on Saturday, November 25, where stallholders and patrons contended congenially to add a substantial sum to the church's financial resources. Members of the church and congregation, from earliest to latest age, and to an hour beyond which licensed premises may not trade, joined in what to the beholder seemed a "scene of revelry by night". Sunday school scholars, Girl Guides and Boy Scouts moved hither and thither in bewildering succession, while their fathers and mothers, uncles and aunts, laboured unceasingly, if with greater passivity, to promote the success of the undertaking. A feature of the proceedings was the presentation of a Nativity Play, performed wholly by children of the Sunday School and kindred organisations.

AGNES DORNAN

Lord Street Chapel, Oldham, mourns the loss of its oldest member, Miss Agnes Dornan, J.P., who passed away peacefully on Monday, December 4, in her 92nd year. Until within the last few months she was able to attend meetings in and around the town, maintaining an active interest in her chapel, school, and politics until her departure for a long and well-earned rest. With her, religion was not a subject for discussion—although she could, and would, do so with considerable ability—but something to practise and enjoy. She lived her faith in practical service and therefore it did not surprise the many friends to learn of her appointment as a county magistrate in 1925, in recognition of public service. She was a founder member of Oldham Liberal Association, first Secretary of Oldham Women's Liberal Association, President of Lord Street Chapel for a period covering ten years, Vice-President until her death, President of Lord Street Branch of the Women's League, President of the Sewing Society, member of the Northern Sunday School Union Homes Committee, Manchester District Association and many other committees.

As a champion of women's right she was an indefatigable fighter, a quality often respected and perhaps sometimes feared by those with whom she served; as a Sunday School teacher over many years she loved those placed in her charge and was loved by them for her kindness, thoughtfulness and generosity.

Very few ladies were better known, and none more highly respected, in Unitarian circles in the north of England than was Miss Agnes Dornan. We cherish with deep gratitude her friendship, and sympathy is felt for her sisters. *T.E.N.*

ALBERT FENNER

The sudden passing of Albert Fenner who, up to 1943 had been Treasurer of Lewin's Mead Meeting for many years, severs yet another strong link with the past. His parents had been attracted to the Meeting by the powerful preaching and genial personality of the Rev. Ambrose Blatchford, to whose memory and teaching Albert Fenner remained loyal to the end. His marriage to Miss Lillie Price, whose roots were deep in the Meeting, added to his zeal for the family House of Prayer. By the passing of his wife ten years ago, he was dealt a crushing blow. With never-failing regularity, he was to be seen taking flowers, every Sunday, to place on his loved one's grave. And in quietness, but with great confidence, he always looked forward to the Great Reunion.

With other outstanding persons familiar to a generation now gone, he had served as Feoffee of Stokes Croft School and Almshouse, as well as on the St. Michael's Trust, whose funds, though managed by Unitarian Trustees, are equally divided between Lewin's Mead and St. Mary Redcliffe.

A Memorial Service, conducted by his nephew, the Rev. E. Shirvell Price, assisted by the Rev. Corran Davies, preceded cremation at Arnos Vale. *C.D.*

CALENDAR

SUNDAY, December 17th, 1950

Ashtead, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
Ashton, Un. Church, Stowe St., 11 and 6, Rev. Geoffrey Bowsfield.
Axminster, New Street Meeting House, 11, Mr. D. H. C. Mansell.
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.
Ashton-under-Lyne, Richmond St., 6.30, Rev. C. P. Sturt.
Ashton, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mercer.
Bacup, Train Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. Wiseman.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Armour.
Belfast, First Church, Rosemary St., 11.30 and 7, Supply.
Bolton Gates (for Stoneyfield), Unitarian Ch., 11, Rev. Thomas Gittins.
Bridgwater, First Church, South Street, 11.15, 1st and 3rd Sundays, Mr. A. G. Tanner.
Bournemouth, Un. Ch., Boscombe Rd., 6.30, Student, U.C.M.

BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. B. IERSTON.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. H. LENNARD.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Supply.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOKELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Chapel, 11, Rev. G. RANDALL JONES, 6.30, Mrs. ANDERSON.
BRIGHTON, Christ Church, Unitarian, New Road, 11, Rev. W. WADDINGTON, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Rev. MARJORIE EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARRING.
BURY, Bank St., 11, Rev. SCOTT L. JOHNSTON, 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6, Rev. WM. HAWORTH.
BUXTON, Hartington Rd, 11 and 6, Rev. F. D. MEYER-KLUEGEL.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTEN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CROWHURST CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Mr. S. BURSTOW.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Junior Church) and 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Rev. W. J. MCELDOWNEY.
CROYDON, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TIBEY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WIGGLEY. SYAL, 6.30, Rev. E. E. WIGGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAMUEL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11,——, 6.30, Mr. J. H. EVANS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace. 11 and 6.30, Rev. W. B. TAVENER.
EXETER, Out Street Chapel, 11 and 6.30, Rev. W. PENDELEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FISHER.
GATESHOUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLASGOW, Pitsligo St., 11.45 and 6.30, Rev. H. G. WOODBURN.
GLOUCESTER, Barton Street Church, 6.30, ——.
GOOLE, Meadow Chapel, 6.30, Rev. MABEL BRIGGS.
GUILDFORD, Ward Street Church, 11.15, Rev. J. MARTIN HALL.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEE.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Christ. Ch., South Terrace, 11 and 6.30, Rev. DENNIS RICHES.
HIGHLEY, Great Meeting, Brines Lane, 11 and 6, Rev. C. BARRATT.
HOLBY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
HOLYWOOD, Kingsward, 11 and 6.30, Rev. T. A. GRIFFIN.
HOWARTH, Wheeling Road, 6.30, Rev. J. M. HALL.
HOWICK, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DENNIS RICHARDS.
HULME, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HOUSTON.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PEARSON.
IPSWICH, Old Meeting, East St., 11,——, 6.30, Rev. G. RANDELL JONES.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HOUSTON.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS.
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. H. WHITEHORN.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STEWART MANSON.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. V. HOLT.
LEEDS, Mabgate Rd., 11, Junior Ch., 6.30, Rev. G. E. HIGH.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GODDARD.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURRIN.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30 (Carol Service), Rev. E. SHIRVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE, 6.30, Shortened Service followed by questions and discussion.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11, Rev. JOHN CROFT, 6.30, Carol Service.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. J. KIELTY.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. J. KIELTY.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Dr. G. STEPHENS SPINKS. Carol Service.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green Un. Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. R. NICOL CROSS.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28, Bell Street, Edgware Road, 11, Rev. F. HANKINSON.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Service of Praise.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Mr. F. CORDELL.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANNESLEY), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MANSFIELD, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15, and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Nativity Play, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HOULT.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOSTER.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MARSDEN, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15., Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MIDDLETON (nr. Leicester.)
MORECAMBE, Cross Chapel, 3, Rev. C. G. TOMS.
MORLEY, Christian Church, Stanford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARON.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, ——.
NEWCASTLE (Emlyn Hills), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOWELL.
NEWENT, La W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NORTH SHIELDS, Albany St., 6.30, Rev. C. G. TOMS.
NORTHAMPTON, Kingsley Road Church, 11 and 6.30, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KINGDON.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BRAND.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GOSS.
OSWALDTWISTLE, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NEWELL.
OXFORD, Manchester College Chapel, 11.30, Dr. H. J. MCLACHLAN.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ARTHUR SMITH.

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PADIHAM, Nazareth Unitarian Ch., Knights' Hill 10.30 and 6 Rev. W. HILL WARING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11, Rev. E. H. KEMBLEY, 6.30, Supply.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PRIDE.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. ALAN R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Ch., 10.30 and 6, Rev. T. EIFFY DAVIES.
RAWTENSTALL, Unitarian Church, Bank St., 10.45, and 6. Rev. WILLIAM MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BURE.
SALE, Ashtons Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKES.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, 6, Dr. J. CYRIL FLOWER (1st Service in re-built Kell Memorial Hall, Belle Vue Rd.).
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BAYNES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HOPEWELL.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOCKTON-ON, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROBERTO LEE.
SUTTON-IN-ASH, Bridge St., 11, Family Worship, 6.30, Rev. F. J. HOWLETT.
SWANSEA, Pownall, Free Christian Meeting House, 11, Rev. HAROLD VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. HAROLD VINEY.
SWINDON, Swindon Hall Rd., 10.45, Mr. F. JOHNSON, 6.30, Musical Service.
TAUNTON, Mary Street Church, 11 and 6.30, Rev. J. UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KEMBLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KEMBLE.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS
WAKEFIELD, Westgate Chapel, 10.45, and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR W. HILL, 6.30, Service of Christmas Carols and Lessons.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd., (by permission), 7.30, Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. H. L. STITCH.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKES.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KNOP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CYRIL SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 422 Wellington St., 11, Hon. Minister, R. H. PATTINSON. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. R. TOZER. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ARTHUR CRABTREE.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JAMES.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HIMMONS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Host St., 11, Sunday School, 7 o'clock Service, Rev. MAURICE C. BURTON.

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DEATH

DORNAN.—On December 4, at her residence, 160 Coppice Street, Oldham, Agnes Dornan, J.P., in her 92nd year.

MISCELLANEOUS

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